1: Hanke, Wanda: Beitrag zur Kultur der Caiuás [Contribution on the culture of the Cayua]. Zeitschrift für Ethnologie. 81 (1956): 218-235. Braunschweig, Verlag Albert Limbach. 1956.

Yale: Mk10 Z37 81-82. HRAF Mfs 27 p.; 12 plates.

Translated from the German for the Human Relations Area Files by Frieda Schikze.

[In their religious ceremonies the Cayua Indians have retained important features of their original culture. However, under the pressure of intense contact with white Brazilians, acculturation of this group seems to advance rapidly. Protestant and Catholic missions do not seem to exercise much influence on these Indians, while considerable influence comes from the white civilian population with respect to economic conditions.]

Field date: none
Analysts: Sigrid Khera, marker
John Beierle, checker

Evaluation: Lawyer-5
Processed in 1971-1973

2: Schaden, Egon. Aspectos Fundamentais da Cultura Guaraní /Fundamental Aspects of Guaraní Culture/. Corpo e Alma do Brasil 6. São Paulo: Difusão Européia do Livro, April 1962.

Pp. 191; 12 plates. /HRAF MS: pp. 1-236./

Yale: CF2230.2 G72 S32 1962.

Translated from the Portuguese for the Human Relations Area Files by Lars-Peter Lewinsohn.

/The author discusses in this source several basic aspects of Guaraní culture, concentrating on three Guaraní subgroups: Mbüá, Ñandéva and Kayová, living in Brasil. The stress of the analysis (pointed out by author in the preface to the source) is on the acculturative processes occurring within material culture (dwellings, furnishings, clothing, diet), economic activities and non-material culture (community and family structure, music and folklore) with special examination of the religion and the world-view of Guaraní./

Field date: 1946-1962
Analyst: Dubravka Schmalzbauer

Evaluation: Ethnologist-4, 5
Processed in 1970

3: Watson, James Bennett. Cayuá culture change: a study in acculturation and methodology. American Anthropological Association, Memoir, 73. Menasha, 1952.

144 p.; map; 4 plates; index.

HRAF copy.

[After a discussion of the part of Guarani history for which written sources exist, the author discusses in detail the acculturative changes in Cayuá culture. He traces the causal interrelationships of these changes, and reaches the final conclusion that during the whole period of acculturation Cayuá culture manifested a relatively high degree of organization. Sharp conflicts or periods of stress apparently did not occur.

Strong acculturative influences took place during the period of missionization by the Jesuits from 1610 to 1768, and since the beginning of the 20th century when the expansion of the white Brazilian population deprived the Indians of the larger part of their territory. Today the Cayuá Indians live primarily on agriculture, instead of the hunting and fishing subsistence base of earlier times. The trade of some agricultural goods, strainers and hammocks to Whites, as well as wage labor for White agriculturists, have brought a certain amount of goods from Neo-Brazilian civilization to the Cayuá. The original extended family, which resided in one large building, has been replaced by the nuclear family which occupies a small dwelling alone.]

Field date: June-Dec. 1943
Analysts: Sigrid Khera, marker
Dubravka Schmalzbauer, checker

Evalutation: Ethnologist-4, 5
Processed in 1971-1972

4: Watson, Virginia Drew. Notas sobre o sistema de parentesco dos índios cayuá [Notes on the kinship system of the Cayua Indians]. Sociologia, 6 (1944): 31-48. São Paulo, 1944.

Yale: Nm10 So152 6. [HRAF MS: pp. 1 23.]

Translated from the Portuguese for the Human Relations Area Files by Ivana Lillios.

[This short article contains lists of the kin terminology of the Cayua Indians, and describes the behavior between relatives in a rather generalized way. Considerations is given to written historical material from 17th to 19th century.]

Field work: 1943
Analysts: Sigrid Khera, marker
Sarah Bridges, checker

Evaluation: Ethnologist-5
Processed in 1971-1974

5: Métraux, Alfred. The Guarani. U.S. Bureau of American Ethnology, Bulletin 143, Vol. 3, pp. 69-94. Washington, D.C.: Government Printing Office. 1948.

2 plates (numbered as plates 11 and 12); bibliography.

HRAF copy.

/This source presents an excellent cultural summary of Guarani ethnography from the 16th century to modern times, as obtained in most part from written historical documents. In the opening pages of the source the author presents detailed information on Guarani tribal identifications, including the geographical locations of each subgroup mentioned. Métraux notes that in the 16th and 17th centuries the tribal group that we know as Guarani were called Carijo or Carlo -- the term "guarani" not being used until the end of the 17th century -- and at that time occupied a large stretch of the Atlantic coast from Barra de Cananea to Rio Grande do Sul. Today the Guarani who have preserved their cultural identity form isolated islands in Paraguay and southern Brazil. The subtribes mentioned by the Spanish chroniclers have long since disappeared and the names by which the various subgroups are known today are fairly recent in origin and appear in the literature only in the 18th century. In this source the author finds it necessary to deal with ancient and modern Guarani as if they were separate entities, and in addition to distinguish between the rural population of Paraguay who speak the Guarani language -- the modern civilized Guarani, and their primitive contemporaries who are referred to here as Caingua.

5: Métraux

Other data to be found in this source relate to the archaeology of the Guarani area, their culture history, subsistence patterns, foods and food preparation, villages and house types, dress and adornment, transportation, manufacture, social and political organization, life cycle, cannibalism, esthetic and recreational activities, religion, shamanism, mythology and messianic and revivalistic movements.

Where variations are noted between ancient and modern cultural patterns (i.e. Guarani vs. Caingua patterns), category 178 has been used to indicate this cultural variability in time.

The researcher should note that much of the data in this source on religion, shamanism and mythology, relates to the Apapocuva subgroup of the Guarani./

Field date: no date
Analyst: John Beierle

Evaluation: Ethnologist-1
Processed in 1970

6: Watson, James B. Historic influences and change in the economy of a Southern Mato Grosso tribe. Acta Americana 1/3 (1945): 3-25. México, D. F., Los Angeles, Inter-American Society of Anthropology and Geography, 1945.

Yale: C51 8 3.

[The author discusses briefly the available historical sources on the Cayua. No precise material on the period of Jesuit missions in the area exists. Only since the beginning of the 20th century do ethnographically useful data occur. The Cayua have expanded their agricultural activities due to the loss of territory in which game animals and fish occur, and due to the introduction of metal tools which make work in the fields easier. At the same time have they taken up employment as agricultural laborers with Neo-Brazilian Whites. This has led to the introduction of many industrially manufactured goods, and also to an individualization of the production and consumption pattern.]

Field date: July-November, 1943
Analysts: Sigrid Khera, marker
Dubravka Schmalzbauer, checker

Evaluation: Ethnologist-4,5
Processed in 1971-1973